

Character Education Model For Junior High School Students Based On Java Ethnopedagogic

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Abstract: The primary aim of this paper is to find an effective and efficient character education model for Javanese ethno pedagogy junior high school students. The Javanese teachings used are the teachings of one of the educational leaders in Indonesia who come from Javanese society, namely Ki Hajar Dewantara, who reads *Ing ngarso sung tulodho, ing madyo mangun karso, tut wuri handayani*. Data collection uses qualitative methods that are case studies by conducting observations, in-depth interviews, FGDs, and documents. The results were analyzed using the stages of category collection, direct interpretation, searching for category equivalence and naturalistic generalizations. The research subjects were teachers and students of grade 1 junior high school. The results showed that character education for Javanese Ethno pedagogy-based junior high school students was carried out in several stages, namely, training, mentoring and supervision for teachers and through modeling, habituation, KBM, extracurricular activities, and wall writing for students. The findings of this study provide a basic recommendation for government authorities to issue policies implementing character education for culture-based junior high school students. Also, the stages inside proved to be effective and efficient in shaping the personality of students to have a Javanese identity.

Keywords: character education, junior high school students, Javanese ethno pedagogy

1. INTRODUCTION

The main research question to be answered by this paper is how to characterize an effective and efficient model of character education for Javanese-based middle school students. Character education is a term used to describe learning to students who develop a variety of behaviors such as morals, courtesy, good behavior, healthy, critical, successful, appropriate and or accepted by social beings. Character education is character education plus that involves aspects of knowledge (cognitive), feelings (feeling), and action (action) (Miftah, 2013). The purpose of character education is the inculcation of values in students and the renewal of a common life order that better values individual freedom. The long-term goal is nothing but basing oneself on the individual's contextual active responses to social natural impulses receipt, which in turn sharpens the vision of life that will be achieved through a process of self-formation continuously (ongoing information) (Koesoema, 2010: 135; Wening, 2012; Fauzi, 2016). Character education in schools must be carried out on an ongoing basis, from elementary, junior high to high school levels. Middle school students average age 13 to 15 years and are in their early teens. The central issue in early adolescence is the development of self-identity (identity) which later becomes the basis for adulthood. One of the developments of self-identity in individuals is influenced by psychological development. Psychological development is a process of progressive change based on growing maturity and learning or experience by satisfying self-actualization. The process of psychological development of an individual is an individual's natural nature as a creature that has a value of civilization with the ability to think & be cultured, in this process, there are differences between individuals and other living creatures. Individuals develop psychologically not only based on instincts or instincts but develop through the process of learning and growing in intellect that continues to develop. Psychological development of early adolescent students can begin to think logically, using scientific reasoning in thinking and behaving by adopting the values of norms that exist in society. The development of an attitude that is quite vulnerable in early adolescents is the attitude of conformity, namely the tendency to give up and follow how their peers do. For example in terms of

opinions, thoughts, values, lifestyles, habits, hobbies, desires, and others. In Indonesia, there are still various problems regarding character education in schools. During this time the process and results of education are still focused on cognitive aspects, while the affective aspects have not been maximally developed, so character education is a must to be developed in schools (Ijudin, 2014; Suhartini et al, 2019). So far the multidimensional crisis in Indonesia has been rooted in declining morality. Based on the results of the study indicate that in early adolescence junior high school students are vulnerable to moral degradation (). The "klitih" phenomenon in Yogyakarta, the phenomenon of criminality by the ABG motorcycle in Sukabumi, the brutal ABG phenomenon in Cikarang is a series of moral degradation in early adolescents. This is caused by various factors, one of which is the weak function of the school as a place of "transfer value" to students. The facts show that so far many schools are only pursuing student achievement which is more functioning as a "transfer learning/knowledge transfer" without being accompanied by "transfer value", so that character becomes an untouched part of students. Therefore a conducive environment is needed so that characters are formed in accordance with the expectations of the community. In Javanese society, character education for junior high school students can be done with Javanese ethno pedagogy, namely the practice of Javanese local wisdom-based education in various domains and emphasizing local knowledge or knowledge as a source of innovation and skills that can be empowered for the welfare of the community, namely local wisdom related to how knowledge is generated, stored, applied, managed and inherited.

Research Objectives

The objectives of this study are:

- Identify character education in middle school students.
- Identify the values of Javanese ethno pedagogy that can be applied to the implementation of character education for junior high school students.

- Finding an effective and efficient character education model for junior high school students based on ethno pedagogy in Java.

Theoretical Review

The problem of character education has been widely studied by researchers, so it is better if this problem is examined from the perspective as well as their theories and views on character education. Like Nilsen's (2015) statement, the theoretical framework helps a researcher in understanding, explaining and predicting the main elements of a phenomenon, a process that helps identify areas for further study. As such, this research will rely on four theoretical frameworks - prior work - in their analysis of character education for junior high school students: character education theory, local wisdom paradigms, cultural theory, and value inheritance theory.

Theory of Character Education

Character education has an important role in the formation of character in individuals. As stated, character education is influenced by cultural values that exist in the community. The organization of character education in schools bases cultural values as one of the supporting components. Therefore, it is important to analyze the character education theory with a focus on junior high school students. Thomas Lickona declared character education as "a deliberate effort to cultivate virtue." The keyword is intentional. The assumption is that children, who are left to their own accord, will grow and mature with good character. Children need adults to teach it by example and advice (Pala, 2011). It was further stated that character education according to Thomas Lickona contained three main elements, namely knowing the good (knowing the good), loving the good (desiring the good), and doing good (doing the good). Character education not only teaches what is right and what is wrong to children, but more than that character education instills habits (habituation) about the good so students understand, are able to feel, and want to do good (Dalmeri, 2014). Therefore, this character education carries the same mission with moral education or moral education (Samrin, 2016). The noble character (good character) includes the knowledge of goodness, then raises the commitment (intention) towards the good, and finally actually does. In Indonesia, character education has long been developed by one of the educational figures, Ki Hajar Dewantara. Ki Hajar Dewantara in implementing education uses the "among system" as a manifestation of his conception in placing children at the center of the educational process. In the among system, each civil servant as a leader in the education process is required to behave: Ing Ngarsa Sung Tuladha, Ing Madya Mangun Karsa, and Tut Wuri Handayani (Dewantara, 2011). The intention of sung tuladha implies, as among or educators are people who are more knowledgeable and experienced, should be able to be a good example or can be used as a "central figure" for students. Ing intermediate building means that the civil servant or educator as a leader should be able to develop the interests, desires, and willingness of students to be creative and creative, in order to devote themselves to noble and ideal ideals. Tut Wuri means to follow closely and responsibly based on love and affection that is free from strings attached and far from arbitrary authoritative,

possessive, protective and permissive traits. Whereas Handayani means giving freedom, opportunity with attention and guidance that enables students on their own initiative and own experiences so that they develop along their personal lines. In this study, character education theory is used to identify character education in junior high school students and identify the values of Javanese ethno pedagogy that can be applied to the implementation of character education for junior high school students.

Local Wisdom Paradigm

Local wisdom is a view of life and science as well as a variety of life strategies in the form of activities carried out by local communities in answering various problems in meeting their needs. In a foreign language, it is often conceived of as a local policy of "local wisdom" or "local knowledge" or "local genius" intelligence (Permana, et.al, 2013). Local wisdom is human intelligence possessed by certain ethnic groups that are obtained through community experience. That is, local wisdom is the result of certain communities through their experiences and not necessarily experienced by other communities. These values will be very strongly attached to certain communities and those values have gone through a long time, throughout the existence of these communities (Fajarini, 2014). The local wisdom paradigm is a modern concept that applies system theory to understanding cultural elements. The paradigm states that human society is an organism that operates like a system (Pesurnay, 2018). In character education studies for junior high school students, the local wisdom paradigm helps explain harmony, the peace of various cultural values used in the character education process based on its systemic characteristics. According to this perspective, some local wisdom values contribute not only as problem-solving to individual life problems but can also be used in character education (Chairiyah, 2017). The local wisdom paradigm is used here to help understand various Javanese local wisdom values that can be used in character education for junior high school students. The local wisdom paradigm requires important concepts that are useful in this study. This is a crucial theory that highlights the role of local wisdom values in character education in schools.

Cultural Theory

Culture according to Koentjaraningrat (2009), culture is a foreign word that means culture, derived from the Latin word "colere" which means cultivating or working, especially cultivating rice fields. "In this sense, the meaning of culture develops as all efforts and human actions to cultivate land and change nature in the process of human life. In line with the opinion above Taylor (Horton & Chester, 1996) culture is all the overall complex of knowledge, beliefs, arts, morals, law, customs and all the abilities and other habits obtained by someone as a member of society. One of the products of culture is the values that exist in society (Aslan, 2017). One of the cultural values in Indonesia is Javanese cultural values. In this research, the cultural theory is used to identify cultural values kind of Javanese can be used in character education for Javanese ethno pedagogy-based junior high school students.

Inheritance Theory

In essence, culture including the values that exist in society is social heritage. In the sense that these values are passed down from generation to generation through a learning process, both formally and informally. The formal learning process is generally carried out through educational programs in various educational institutions, such as schools (Kodiran, 2004). The process of inheriting character values for students carried out at school can be done with a habituation process (Purwanto, 2018). Bordieu focused his thoughts on three things namely the arena, capital, and habitus. The arena is a certain social space or universe as a place where individuals compete with one another. In the arena, individuals compete for symbolic sources and strengths. In this research, the arena is the school. Capital is broadly interpreted by Bordieu, which includes social capital and cultural capital, including in this study, social capital is defined as social relations between citizens and cultural capital are cultural values used in Javanese Ethno pedagogy character education. While habitus is habituation. In this research, habitus is used as one of the methods in the process of character education for junior high school students.

Methods

Research Design

This study uses a qualitative method. This method was chosen based on two reasons, namely that the problems examined in this study require a number of actual and contextual field data and based on the interrelationship of the problem examined by the existence of a number of primary data from research subjects that cannot be separated from their natural background. In addition, the qualitative method has high adaptability so that it allows researchers to adjust to changes in the situation encountered in this study, This research uses a case study approach as part of qualitative research. The case study itself focuses on the case specification in an event, whether that includes an individual, a cultural group, or a portrait of life. The use of the case study method is based on the assumption that this study intends to obtain actual or factual information or descriptions of the social phenomena experienced by junior high school students, in the sense that this research focuses on solving real problems regarding character education for junior high school students. The research location is SMP N 2 Semarang to represent SMP in urban areas that are multicultural in nature and SMP N 1 Pageruyung to represent SMP in rural areas that are still thick with Javanese culture. This method allows researchers to study Javanese cultural values that can be used in finding character education models for Javanese Ethno pedagogy-based junior high school students.

Participants

There are 12 informants in this study. They consisted of one Principal of SMP N 2 Semarang and one Principal of SMP N 1 Pageruyung, two Javanese language teachers, two Indonesian language teachers, two PPKN subject teachers, two Religious subject teachers, one education expert, and one Javanese expert. Purposive random sampling is used to select informants with snowball

techniques that allow researchers to select them to be included in the sample based on purposive sampling used in this study because of compatibility with the objectives of this study and in accordance with the characteristics of other informants. The informants were chosen based on knowledge about character education and the value of Javanese ethno pedagogy, knowing the real situation and condition of middle school students. In this case, the informants were chosen based on their role in the community and the convenience of the location, given the available resources and time constraints. The snowball technique is used to select the next informant based on the recommendation of the previous informant.

Data and Sources of Data

This research uses primary and secondary research data. Primary research data comes from qualitative research studies, in which respondents express opinions, feelings, and perceptions about character education and information on Javanese values that contain Javanese ethno pedagogy. The themes identified in this study form the basis for primary data on character education. Secondary research data comes from studies that have been conducted in the population. Secondary data add to the main research findings and provide supporting details to enable diverse perspectives on the subject. Thus, primary data were obtained directly from research sources (informants) - 12 participants, while secondary data were obtained indirectly or through the observation of supporting and related documents in the literature or previous research.

Data Collection and Analysis

The researcher made observations at the beginning of the study to look at identifying character education in junior high school students, then after that a Focus Group Discussion was conducted on school principals, PPKN subject teachers, Indonesian, Javanese and Religion, students, education experts, and Javanese experts to identify what values of Javanese ethno pedagogy can be applied to the implementation of character education for junior high school students and finally in-depth interviews with Javanese subject teachers, education experts and Javanese language experts to find an effective character education model for Javanese ethno pedagogy based junior high school students and efficient. To see the success of the model in-depth observations were made about changes in student attitudes over a certain period of time and documented according to data requirements. Various documents were collected to get an idea of the focus under study. The data validity technique uses triangulation of sources and methods, by comparing data from interviews, observations, and documents. The data obtained is included in the nvivo software to facilitate coding data to identify common themes in the responses, and then each theme is analyzed relative to the results of the literature review to allow clear descriptions of Javanese ethno pedagogy-based character education.

Results

Presentation of results based on a systematic research plan. The findings come from research conducted in the study area, which answers the questions and objectives of

this study. From the results of the study, it is evident that the theory of character education, local wisdom paradigms, cultural theory, and the theory of inheritance of values, can explain in detail the character education for junior high school students and the various values of Javanese Ethno pedagogy that can be applied to the implementation of character education for junior high school students and can refer to the findings of the character education model for Javanese ethno pedagogy-based junior high school students. This section provides an in-depth perspective on the results of the study through the perspective of character education, Javanese ethno pedagogy values, and model findings in junior high school students.

Character Education for Junior High School Students

SMP N 2 Semarang and SMP N 1 Pageruyung have different characteristics. SMP N 2 Semarang is located in an urban area, precisely in the center of Semarang and is one of the best performing schools, making it a favorite school for most junior high school students. Therefore the characteristics of students who study at SMP N 2 Semarang are multi-part, ie not only from different economic backgrounds but also from different cultural backgrounds, some are Javanese, some are Chinese,

some are Betawi cultured and others, etc. While SMP N 1 Pageruyung is located in a rural area in the District of Pageruyung Kendal Regency. Although students have different economic backgrounds but have similarities in cultural backgrounds, they both have Javanese culture. Character education for junior high school students of both SMP N 2 Semarang and SMP N 1 Pageruyung is done by several methods. The results of interviews with several informants showed that several methods used were through 1) modeling the school principals, teachers, and school employees; 2) through habituation; 3) through KBM; 4) extracurricular and 5) through wall writing. Examples of school principals, teachers, and school employees are shown with time discipline, for example, the school principal, teachers, and school employees leave on time, teachers enter class on time, on Monday conduct ceremonies in an orderly and wise manner, do gymnastics every Friday, tell the truth, applying 5S which is Smile, Greetings, Sapa, Polite, Courteous, ie smiling when passing someone else, greeting, greeting anyone who is met and being polite and courteous towards all people who are met. The following is an example of a model implementation:



Figure 1. The teacher carries out the flag ceremony on Monday in an orderly and wise manner



Figure 2. The school principal, teachers and staff participated in the morning exercise program on Friday

Habituation is done by giving repetition of activities that contain character values, including time discipline (including not being late for coming to school, getting to class in an orderly manner, being on time to collect assignments, etc.), throwing garbage in the trash, washing hands after

activities clean the classroom and school environment by working together, doing 5S (Smiles, Greetings, Greetings, Polite, Courtesy) to all school members, performing prayers in a timely and congregational manner, as shown in the following picture:



Figure 3. Students Perform Prayers on Time and Congregation



Figure 4. Students Salim (Kiss the Hands) to the Teacher

The next method is through Teaching and Learning Activities (KBM). The teacher inserts various character values in the subjects being taught. Moreover, teachers supporting subjects whose assessments focus on attitudes, such as PPKN and Religion subject teachers. The character values are entered starting from 1) the planning stage, namely in the learning device, including, syllabus and lesson plans; 2) the implementation stage, which is

included in the material delivered and through the learning media used when the material is exposed; 3) the evaluation stage, namely through the questions made must contain certain character values. Extracurricular are also used as one of the methods in the process of character education in junior high school students, including in the extracurricular Scouts, PMR, dance, basketball and so forth. The following are the character values contained in the extracurricular:

Table 1
Character Values in Extracurricular

| Extracurricular Type | Character Values |
|----------------------|--|
| Scout | Religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love of the motherland, respect for achievement, friendly/communicative, love peace, love to read, care about the environment, social care, responsibility |
| PMR | Tolerance, discipline, hard work, creative, independent, democratic, curiosity, respect for achievement, friendly/communicative, peace-loving, fond of reading, caring for the environment, caring socially, responsibility |
| Dance art | Tolerance, discipline, hard work, creative, independent, curiosity, national spirit, love of the motherland, respect for achievement, friendly/communicative, peace-loving, caring for the environment, caring socially, responsibility |
| Basketball | Honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love of the motherland, respect for achievement, friendly / communicative, peace-loving, responsibility |

Wall writing is one of the alternatives chosen by the school in conducting character education for junior high school students, both students of Semarang N 2 Junior High following image:

School and at SMP N 1 Pageruyung. Wall writing can be in the form of slogans, aphorisms, which are sometimes accompanied by images containing the character values, as seen in the



Figure 7. One Wall Writing That Contains Character Value

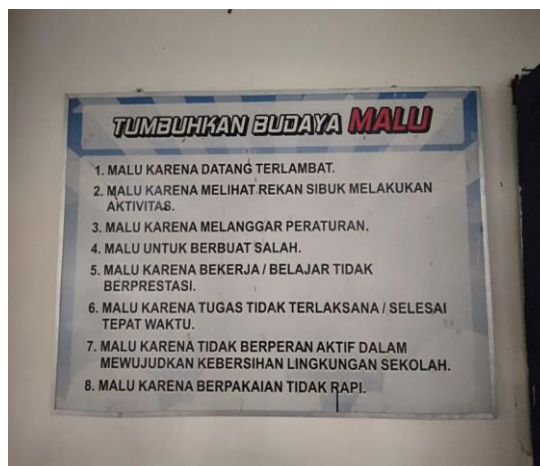


Figure 8. One Wall Writing That Contains Character Value

The results of interviews with the Principal of SMP N 1 Pageruyung about the implementation of character education for junior high school students as follows: Many things have been done by schools to support the character education process for students, but in the beginning, there were indeed some obstacles. The habit that is done repeatedly, adequate facilities and infrastructure can facilitate the process. The most important thing is exemplary, because the principal, teachers, and employees must be able to be a role model of character education for students in school. Javanese Ethnopedagogy Values that Can Be Applied to the Implementation of Character Education for Middle School Students Javanese culture is a culture that is full of character values. Studying Javanese culture is not an easy thing, it requires deeper thinking in understanding Javanese culture. Because usually rarely has a straightforward meaning, the message to be conveyed either in the form of advice or character values are usually wrapped with a parable sentence, which is referred to as *sanepa*. In this study, not all Javanese cultures were used but were selected according to the characteristics of the development of junior high school students. This is done to make it easier for schools to carry out effective and efficient character education. Based on

the results of the FGD conducted to school principals, PPKN subject teachers, Indonesian, Javanese and Religion, education experts, and Javanese experts, it was found that Javanese ethno pedagogy values that can be applied to the implementation of character education for junior high school students are values that are contained in the teachings of Ki Hajar Dewantara namely "Ing Ngarsa Sung Tuladha, Ing Madya Mangun Karsa, and Tut Wuri Handayani". This teaching is considered the most appropriate to be applied to character education for junior high school students, because in addition to the content of the character values contained therein also because the teaching is already known by students, making it easier in the process of internalization, socialization, and enculturation. The character values in these teachings are religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love of the motherland, respect for achievement, friendly/communicative, love peace, love to read, care for the environment, social care, responsibility. Effective and efficient character education model for junior high school students based on Javanese ethno pedagogy Based on the results of the study found a character education model for Javanese ethno pedagogy-based junior high school students as follows:

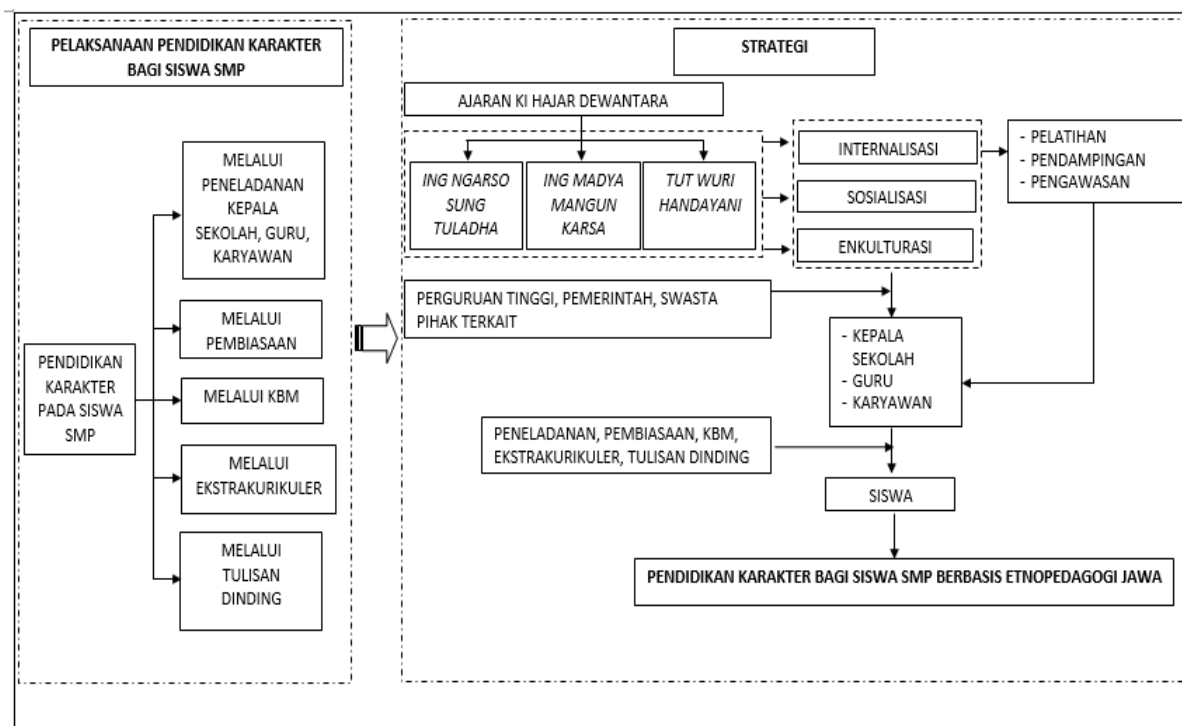


Figure 9. Educational Model for Junior High School Students Based on Javanese Ethnopedagogy

The implementation of character education for junior high school students is carried out through the modeling of principals, teachers, and employees, through habituation, through KBM, through extracurricular activities, and through-wall writing. The strategy carried out in the Javanese Ethno pedagogy-based character education process is through the teachings of Ki Hajar Dewantara, which reads "Ing Ngarsa Sung Tuladha, Ing Madya Mangun Karsa, and Tut Wuri Handayani". The three teachings are internalized, socialized and cultured to students by the teacher through training, mentoring and supervision. In its implementation in addition to maximizing the existing potential in schools (principals, teachers, and employees), in this process involves universities, government, private sector, and related parties. The internalization process is carried out to introduce students to the teachings of Ki Hajar Dewantara, as well as to provide understanding to students about the meaning and values of the characters contained therein. The socialization process is carried out to familiarize students in implementing various character values contained in the teachings of Ki Hajar Dewantara, while the enculturation process is carried out so that various character values that have been socialized can mandate the flesh to students so that students who have a cultured character are formed. The process of internalization, socialization, and enculturation is carried out through various activities in the school, both through the modeling of principals, teachers, and employees, through habituation, through KBM, through extracurricular activities, and through-wall writing. The process is carried out continuously and repeatedly, so students feel that what is done becomes a part of him and makes him his character. Students who really do the Javanese ethno pedagogy-based character education process earnestly display a different character than students who don't take each process seriously. The difference can be seen from the way of thinking, how to

speak words, how to act and how to behave. The way of thinking of students who are sincere in the process of character education based on Javanese ethno pedagogy is more orderly, calmer, this is seen in smooth words, using Javanese krama, appearing in action, ie when they encounter problems they are more solutive in acting, unhurried - hurry, unemotional and tend to avoid conflict, it can be seen from their attitude when interacting with others, namely communicative, more polite and more polite.

DISCUSSION

Character education is a discipline that is grounded and developed. Although there is no specific binding definition, it can broadly be described as a school-based process to promote personal development in youth, through the development of virtues, moral values, and moral agency (Pattaro, 2016; Novianti, 2017). The purpose of character education in schools is to shape individual self-improvement continuously and practice one's abilities in the direction of a better life (Harahap, 2016). In Indonesia, character education is carried out within the framework of national education goals, namely to develop the potential of students to become human beings who believe and be devoted to an almighty, noble, healthy, knowledgeable, independent, and responsible human being. Specifically character education in Indonesia has three main functions, namely that (1) Character education itself functions to shape and develop the potential of Indonesian people or citizens to think better, be kind and also behave well according to the philosophy of life of Pancasila; (2) Character Education serves to improve the negative character of people and citizens of Indonesia and also strengthens the role of families, educational units and communities under the auspices of the government to participate and take responsibility in developing human potential towards a nation of character and independence;

(3) The education of the nation's own character also has the function of choosing its own nation's values and also filters out the positive cultural values of other nations to become human characters and also citizens to become a dignified nation. Character education in schools can be done by various methods. Based on the results of the study stated that the method of character education for junior high school students is done by the method of modeling, habituation, through KBM, through extracurricular and through wall writing. In accordance with research conducted by Marzuki (2016) states that character education through the exemplary form of speech, personality traits, attitudes, and appearance in accordance with religious characters, discipline, democratic, national spirit, love of the homeland, love for peace, care for the environment, and social care. Meanwhile, according to research Shoimah, et al (2018) states that character education through habituation can be carried out in daily activities programmed (for example, flags, gymnastics, and congregational prayers) and not programmed (for example throwing trash in its place, giving behavior greetings, waiting in line, etc.). Julliard's research (2015) states that character education can be done through KBM by inserting character values at three stages namely planning, core, and closing activities. Dahliyana's research (2013) states that the relationship between extracurricular activities and character education is as a manifestation of the knowledge gained in the classroom with the attitudes and skills that must be developed so that students can have the values of noble character that has become a culture in the school's social life. In accordance with the demands of the 2013 curriculum that schools must be able to develop student character in accordance with their respective cultures. Ki Hajar Dewantara's teachings have long been developed as a process of character education for students in schools. This is proven by research conducted by Samho, et al (2010) which states that Ki Hajar Dewantara's thoughts about education have become its own image for the history of education in Indonesia. The concept of education shows Indonesian cultural uniqueness and emphasizes the importance of integrating students' potential processing. At that point, the concept of education is really contextual for the needs of Indonesian generations. One of the famous teachings of Ki Hajar Dewantara in education is "Ing Ngarsa Sung Tuladha (as among or educators are people who are more knowledgeable and experienced, should be able to set a good example or can be used as a" central figure "for students), Ing Madya Mangun Karsa (tutor or educator as a leader should be able to develop the interests, desires and will of students to be creative and work, in order to devote themselves to noble and ideal ideals), and Tut Wuri Handayani (following from behind with full attention and full responsibility based on love and affection that is free from strings attached and far from the authoritative, possessive, protective and permissive nature that is arbitrary and gives freedom, opportunity with attention and guidance that allows students on their own initiative and experience, so that they develop according to his personal nature line. "The results of the research show enter the character values in the teachings including the values of Religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, national spirit, love of the homeland, rewarding achievement, friendly / communicative, peace-loving, fond

of reading environmental care, social care, responsibility. Ki Hajar Dewantara's teaching is a form of local wisdom of Javanese culture which is full of character values so that it can be used in the process of character education in schools. Because in essence, character education is an education system that seeks to instill the noble values of the nation's culture. This is confirmed by research Suyitno (2012). The use of "Ing Ngarsa Sung Tuladha, Ing Madya Mangun Karsa, Tut Wuri Handayani", is a form of ethno pedagogy in student learning at school. Ethno pedagogy itself is the actualization of learning-oriented to the inculcation of local wisdom values (Oktavianti, et al, 2018). Local wisdom developed in learning uses the principle of four principles, namely 1) conformity with the development of students, 2) competency needs, 3) flexibility of type, shape, and timing of implementation, and 4) usefulness for national interests facing global challenges. According to the cultural theory put forward by Bordieu, ethno pedagogy learning as a manifestation of the values of local wisdom inherited from generation to generation is carried out with a habituation process. Bourdieu further states that the process involves arena and capital. The arena in this study is the school, while capital in the form of social capital is the relationship created between school members, both students, and principals, teachers, employees or fellow students, and cultural values are the teachings of "Ing Ngarsa Sung Tuladha, Ing Madya Mangun Karsa, Tut Wuri Handayani "itself. Based on the research results of the process of inheriting the value of local wisdom in this case in the form of Javanese ethno pedagogy for junior high school students is carried out internalization, socialization, and enculturation. All three processes are carried out with the aim of instilling value in students. This is in line with the statement of Edgington (2002) namely that the inculcation of values not only transmits the values of a particular set of traits but also informs students about the meaning and importance of these values. Sartini (2010: 19) states that local wisdom is a local idea (local) that is wise, full of wisdom, the good value that is embedded and followed by community members. Local wisdom studies need to be instilled early on in order to be able to create students who have a character so that they can face global challenges.

CONCLUSION AND LIMITATIONS

The purpose of this study is to identify character education in junior high school students, identify the values of Javanese ethno pedagogy that can be applied to the implementation of character education for junior high school students and find a model of character education for junior high school students based on ethno pedagogy in Java that is effective and efficient has been proven in the results in on. In terms of the identification of character education in junior high school students, the evidence shows that character education in junior high school students is done by modeling, habituation, through KBM, through extracurricular activities, and through-wall writing. In terms of Javanese Ethno pedagogy values that can be applied to the implementation of character education for junior high school students based on the results of the study are the values in the teachings of Ki Hajar Dewantara "Ing Ngarsa Sung Tuladha, Ing Madya Mangun Karsa, Tut Wuri Handayani" include religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity,

national spirit, love of the motherland, respect for achievement, friendly / communicative, love peace, love to read, care for the environment, care for the social, responsibility. Whereas in terms of the findings of the model it has been proven by the findings of the character education model for Javanese ethno pedagogy based junior high school students. The findings of this study can be used by government authorities as a basis for making policies on the use of character education models for Javanese ethno pedagogy-based junior high school students who are effective and efficient. Because of the limited time and limited informants in this study, this study involved interviews with only a small number of informants from residents of SMP N 2 Semarang and SMP N 1 Pageruyung. Therefore, it can only evaluate the implementation of character education for Javanese ethno pedagogy-based junior high school students in both schools. Subsequent studies should further explore the implementation of character education for Javanese ethno pedagogy-based junior high school students in a larger sample using validated research instruments.

ACKNOWLEDGEMENT

The author would like to thank DRPM Dikti Indonesia for funding this research through Decree Number T/140/E3/RA.00/2019 and Agreement / Contract Number 228/SP2H/LT/DRPM/2019, 033/L6AK/SP2H.1/PENELITIAN/2019, 024/LPPM-UPGRIS/SP2H/PENELITIAN MULTI/2019.

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